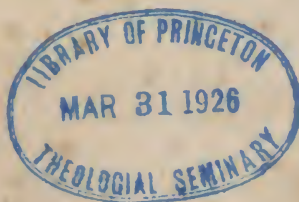




AMERICAN BAPTIST
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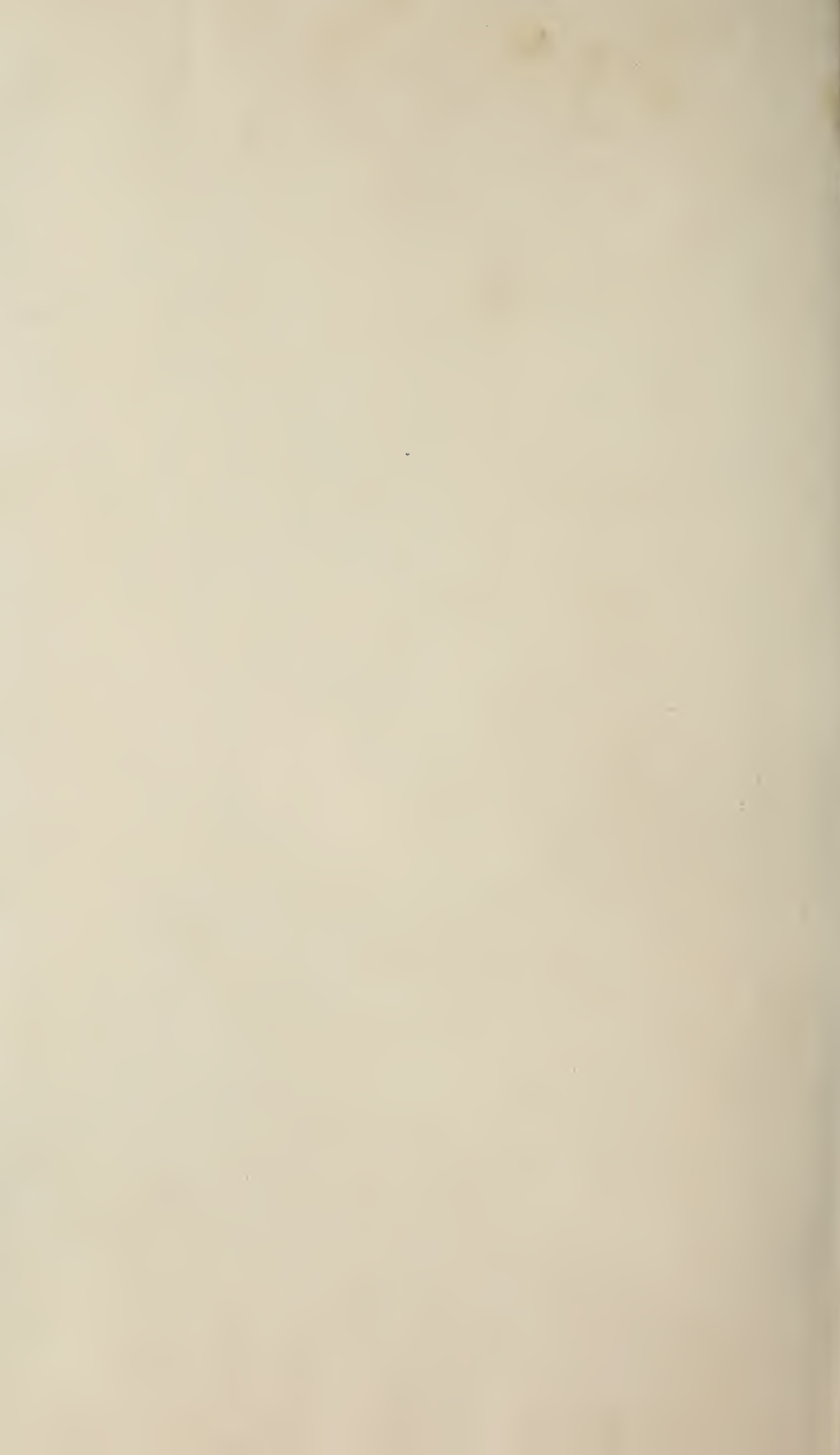


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The American Baptist
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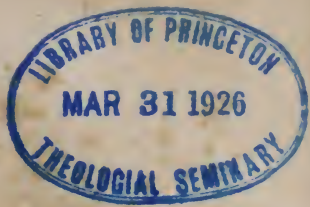
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REV. STEPHEN GANO, A.M.

Pastor of the First Baptist Church in Providence R.I.



THE

AMERICAN

BAPTIST MAGAZINE,

PUBLISHED BY THE

Baptist Missionary Society of Massachusetts.

CONTAINING THE

PROCEEDINGS AND MISSIONARY INTELLIGENCE

OF THE

Board of Missions of the Baptist General Convention,

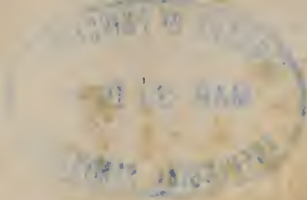
NEW SERIES.

VOL. V.

BOSTON:

PRINTED BY JAMES LORING, AND LINCOLN & EDMANDS.

1825.



PREFACE.

IN presenting the First Number of the Fifth Volume of the **AMERICAN BAPTIST MAGAZINE**, the Editors tender their grateful acknowledgments to their numerous readers and friends, for their continued patronage and support. It gives them great pleasure to learn, that their labours have been thus far acceptable; and considering the numerous religious publications now in circulation, they have reason for devout gratitude, that the "American Baptist Magazine" still maintains a high and honourable rank among the religious productions of our country.

It has for a considerable time, however, been a subject of much serious complaint, that the Magazine was not issued more frequently. To remedy this, the proprietors have resolved to publish it in future, **MONTHLY**. By this means, the Editors hope to be able to present their readers more seasonably, with all the religious information of importance which it is in their power to collect. No pains shall be wanting to furnish it as early as possible. Whatever may be deemed important to the advancement of the Redeemer's kingdom, will be carefully selected and embodied in this work.

We shall not consider ourselves bound, however, to publish every article, which might otherwise be thought suitable for the Magazine, if sent first for insertion in some other paper. But whatever communications are primarily made to us, (post paid) will receive due attention.

It is not our intention in the slightest degree, to interfere with the claims of any other religious publication; but we certainly feel it a duty which we owe the Society, to employ all prudent means to preserve and increase the prosperity and usefulness of our own. For this we are encouraged to hope on various considerations. It has been suggested to us, that some persons talk of discontinuing the Magazine, and of taking some other paper in its stead. But what reason is assigned for this change? the *enhanced price* is the alleged reason. But every reflecting person

will at once perceive, that the Magazine cannot be published lower than it now is. Indeed it could hardly be desired ; being already lower than most other publications of equal size and quantity. The only alteration, therefore, which we propose to make, is more frequently to embellish the work with ornamental and useful engravings. The work thus ornamented and printed on a new type, and in an elegant style, will be presented to subscribers at the usual price of \$1,50 per volume. We ask our readers to consider whether they can procure any similar publication on terms equally advantageous? We rest assured they cannot. It will hence be perceived, that the Magazine has the advantage in point of *cost*.

Another advantage which the Magazine claims for itself is, that it is a much more safe and permanent chronicle of important religious events, and hence is more worthy of being preserved. *Obituaries* of the highest and most interesting character, are also recorded in the Magazine for safe keeping. While newspapers, though read with interest for the moment, are soon scattered to every wind, and no more to be found. How few preserve them, and still fewer that bind them up for future use.

We add once more,—the Magazine affords important aid to the **MISSIONARY CAUSE**. For several years past, the Treasurer of the Baptist Missionary Society of Massachusetts has acknowledged the receipt of \$500 from the profits of this work. This is probably a much larger sum than is received by our denomination, from all the other religious publications in the United States.

As the labour of the Editors will be greatly increased, by the more frequent publication of the work, we confidently hope they will not be discouraged, by finding their numbers unbought, and unread. They cannot indulge the thought, that an enlightened, generous public, will suffer a work which has so abundantly contributed to the cause of missions, and to the spread and establishment of evangelical truth, to languish for the want of patronage. The cause we advocate, we believe to be the cause of God. To Him we therefore consecrate our labours, praying for his gracious benediction, and subscribe ourselves your servants for Jesus' sake.

EDITORS.

THE
AMERICAN
BAPTIST MAGAZINE.

New Series.

No. 1.

JANUARY, 1825.

VOL. V.

BIOGRAPHY.

MEMOIR OF REV. WILLIAM WARD,
One of the Serampore Missionaries.

MR. WILLIAM WARD was born at Derby, where some of his relations still reside, October 20, 1769. His mother was a pious woman, who was accustomed to ascribe the beginning of her serious impressions to a discourse by a female Quaker in the Town-hall of Derby. Her son, therefore, like many other eminent servants of the Redeemer, enjoyed the privilege of maternal example and counsel; and appears, early in life, to have himself become the subject of that momentous and happy change, without which no man can see the kingdom of God.

At the usual period he left home for business, and was apprenticed to a printer. While thus engaged in acquiring the knowledge of that art, which he was afterwards to consecrate to the noblest purposes on the distant plains of Bengal, he made a public profession of religion; and having been baptized, was united to the church in George Street, Hull, now under the pastoral care of the Rev. Thomas Thonger. Thus introduced into Christian society, it soon became

evident that he was endowed with qualifications for the ministry of the Gospel. To this sacred employment he was advised to devote himself; and in order that he might be the better furnished to engage in it, a generous friend, still living, undertook to place him for a season, under the care of the late amiable and pious Dr. John Fawcett, who then kept a flourishing seminary for youth near Halifax. Of this important period of his life, the following notice occurs in the Memoirs of Dr. Fawcett, lately published.

"A residence of about a year and a half at Ewood Hall endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit, which induced him afterwards to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by the dispersion of short tracts, &c. to lead careless as well as inquiring souls to a serious attention to the best things."

Before Mr. Ward left Ewood Hall, he had expressed his inclination to engage as a Missionary to

India ; and at a Committee Meeting held at Northampton, Sept. 20, 1798, the Secretary was requested to invite him to attend, and preach at Kettering in the following month. With this invitation he complied, and the result was so satisfactory, that it was unanimously resolved that he should be accepted as a Missionary in connexion with the Society, and that preparations should be made for his going out to India in the spring of 1799. At one of these interviews, Mr. Ward related an incident which seems to have made considerable impression on his mind. When in company with Mr. Carey, a little before he embarked in 1793, that devoted Missionary remarked, "If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures : I hope you will come after us." Thus *the words of the wise are as goads* ; and there can be little doubt that this transient observation contributed, under the direction of Him *who worketh in us to will and to do*, not a little to its own fulfilment about six years after, and as a consequence to the multiplied benefits which India has since derived from the long residence of Mr. Ward in that country!

Early in the year 1799, Mr. Ward spent several months at Birmingham, supplying the church at Cannon Street, and thus became intimately acquainted with the excellent Samuel Pearce. Between two kindred souls, strongly bent on the same grand object, it is not wonderful that a close and affectionate union was speedily formed. On earth, indeed, it was not of long duration, as Mr. Pearce died before the end of the year ; but it is cheering to think, that it has since been renewed, in that world where divine love has its proper habitation, and where it can never, never be interrupted more!

The service, in which Mr. Ward

(with Mr. Brunsdon) was set apart to the work of a Missionary, was held at Olney, May 7th. The work of the day was accompanied, according to the primitive pattern, with fasting and prayer, and the whole occasion was very interesting and affecting. In answer to some questions proposed by Mr. Fuller to the Missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate, Mr. Ward replied,

"I have received no new revelation on the subject : I did not expect any. Our Redeemer hath said, 'Go ye into all the world, and preach the Gospel to every creature : and lo, I am with you always to the end of the world.' This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. While I was at Ewood Hall I received an invitation to carry the Gospel and a printing-press to India, where brother Carey and others have erected the standard of the Cross. I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

"No joy can be compared to this,
"To serve and please the Lord."

"In his strength, therefore, I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more."

A passage had been previously secured in the American ship *Criterion*, Capt. Wickes, in which Mr. Ward, with Messrs. Marshman, Grant, and Brunsdon embarked, and left the river, May 24, 1799. It added not a little to their comfort that the Captain of the *Criterion* was a truly pious man, who considered it an honour to convey the servants of Christ to the scene of their labour, and gladly availed himself of their assistance to maintain the worship of God on board during the voyage.

While at sea, Mr. Ward was diligently employed in those exercises which tended to prepare him for the great work to which he had dedicated himself. Among other employments of this nature, he perused the *Missionary Accounts* of the Moravian brethren with much satisfaction. His own remarks on this subject are characteristic—"I have read Crantz's *History of Greenland*, I trust with much profit. I feel towards the first Greenland Missionaries a kind of enthusiastic reverence. To say they were Howards or Thorntons would be a poor compliment, however it might embellish their names, or embalm their memories. Their testimony in favour of the blood of Immanuel will, I trust, be mine; to that I would cleave—that I trust will be the centre to which I shall be drawn, and from thence deduce every important truth. . . . I can scarce ever go to a throne of grace now, but I carry thither the congregations of Greenlanders, Esquimaux, Negroes, South Sea Islanders, and Hottentots. Thank you, Moravians! ye have done me good. If I am ever a Missionary worth a straw, I shall owe it to you, under our Saviour."

After a favourable voyage of twenty weeks, Mr. Ward and his companions arrived at Calcutta, October 11th, but as at that time no legal provision had been made for the residence of Missionaries on the British territory, they were under the necessity of proceeding to Serampore, a small Danish Town about fifteen miles above Calcutta, on the banks of the Ganges. At that time Mr. Carey resided at Mudnabatty, a village considerably higher up the country, and he was very solicitous that the newly arrived Missionaries might be permitted to join him there. But all his efforts to procure this accommodation proved unavailing; and therefore the whole party were constrained to fix at Serampore.

This was, at the time, a severe disappointment, and it caused considerable pecuniary loss to the Society; but circumstances have since proved that the arrangement was guided by Infinite Wisdom, and that the great ends of the Mission have been far more effectually answered at Serampore, than they could have been in any other spot in Bengal.

For a long time previous to the arrival of these welcome fellow-labourers, Mr. Carey had been diligently employed in translating the New Testament into the Bengalee; and soon after Mr. Ward had established his press at Serampore, he had the pleasure of printing the first edition of that important work, in a thick octavo volume of 800 pages. In the same year (1800), Kristnoo and several members of his family embraced the Gospel; and by eating with the Missionaries, publicly and deliberately renounced caste—an event which all who know the force of this ancient and formidable institution had deemed absolutely hopeless. "All our servants," say the Missionaries, in relating this memorable occurrence, "were astonished; so many had said that nobody would ever mind Christ, or lose caste. Brother Thomas had waited fifteen years, and had thrown away much on deceitful characters. Brother Carey has waited till hope of his own success had almost expired; and after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the caste is broken, who shall mend it?"

In May, 1802, Mr. Ward entered into the marriage relation with Mrs. Fountain, widow of Mr. John Fountain, a Missionary, who survives to mourn his loss. Two daughters were the fruit of this union, who are both living, and the elder of whom has lately been united to the church at Serampore.

For a number of interesting facts, connected with Mr. Ward's residence and labours in India, we must refer to the Periodical Accounts, which contain copious extracts from his journals.

Declining health rendered it necessary for Mr. Ward to revisit his native country; he arrived at Liverpool in June, 1819, and attended the public meetings in London on the 23d of that month. His address on the morning of that day at Great Queen Street Chapel, and his Sermon in the evening at Zion Chapel, in which he forcibly depicted the "abominable idolatries" of India, made a very deep impression on the numerous auditories. His health being mercifully and speedily restored, he visited many parts of the United Kingdom, and afterwards proceeded to Holland and to America. His principal object was to collect pecuniary aid for the education of pious native youth for the ministry in the College lately founded at Serampore, towards which object he obtained in all about £6000.

Mr. Ward was thus occupied about two years, and set sail with renovated health and cheerful spirits for India, in the Abberton, Capt. Gilpin, on May 28, 1821. He arrived in Calcutta, after an agreeable and expeditious voyage, early in October, and immediately resumed his labours in the Printing-office, and among the native converts, with all the ardour that Christian zeal and affection could inspire. Younger than either of his excellent colleagues, and having had so long the advantages of his native air, it seemed reasonable to anticipate that he might be the last who should be called to leave his work and enter into rest. But in the event which we are now called on to lament, we have a fresh proof that *The Lord's ways are not our ways, nor his thoughts our thoughts.*

In person, Mr. Ward was about

the middle size. His countenance bore evident marks of a long residence in an Eastern climate, and was further distinguished by a conspicuous mark over the right eye, occasioned by an injury sustained in childhood. In conversation he was not forward; and occasionally it appeared difficult to obtain from him that information respecting India, which he was so well qualified to impart; but this was far more than compensated by the edifying strain of his remarks, and the solicitude which he seemed habitually to feel for the spiritual interests of those around him. Without obtruding the subject in an unnecessary or offensive way, he would generally introduce something, be the conversation or the note ever so short, which bore upon the great concerns of eternity; and instances have occurred in which his private intercourse has proved the means of converting a sinner from the error of his way. It was evident that his whole soul was in the work—that he naturally cared for the souls of men—especially of the heathen—and that every thing in which he engaged was made subservient to this object.

Mr. Ward is advantageously known as an author. In the year 1811, he published at Serampore, in 4 vols 4to. his "Account of the Writings, Religion, and Manners of the Hindoos," containing a mass of valuable and authentic information, which he had been occupied in collecting for several years. This work was reprinted in 1815; and a third edition has since been published in this country, in 4 vols. 8vo. He also published a small volume, containing Biographical Accounts of four Converted Hindoos,—a Funeral Sermon for the Lady of N. Wallach, Esq. of Serampore, and a Sketch of the character of his revered friend, the late Rev. Andrew Fuller. While in England he printed a

Sermon on 2 Cor. v. 20, which may be considered as affording a tolerably correct idea of the spirit and style of his pulpit addresses. In compliance with the suggestion of some of his friends, he compiled, also, on his voyage from America, a volume of "Farewell Letters," in which he has, under respective heads, digested the substance of the information he was accustomed to communicate in his speeches and sermons. Since his return to India, there have appeared from his pen, a Brief Memoir of Krishnapul (or Kristnoo) the first Hindoo convert, and a work in 2 vols. duodecimo, containing Short Meditations on various passages of Scripture, arranged for each day in the year, in a manner resembling "Bogatzky's Golden Treasury."

Thus did this holy man of God *work while it was day*. Blessed is that servant, whom the Lord when he cometh, shall find so doing!

As we have already given a statement of the last illness of Mr. WARD, (vide p. 231, vol. iv.) we shall dismiss this Memoir by introducing a few reflections from the funeral Sermon, delivered by Rev. Dr. MARSHMAN, at Calcutta.

"In reviewing this sudden and afflictive providence, various reflections crowd on the mind. The first are, those of almost indescribable distress at the loss sustained, not only by the denomination to which our brother belonged, but by the church and the cause of God at large, particularly as far as relates to India. For although his family and his immediate colleagues in the work of God feel the sense of their loss increased by all that recollection of his worth as a man, a Christian, a husband, a father, a colleague, and brother, which the space of nearly twenty-four years, spent in perhaps the greatest degree of social happiness capable of being enjoyed

on earth, must continually furnish; our brother was not a man who confined his regard for the cause of God to one denomination. He loved all who loved the Redeemer, and sought to promote his cause. Hence his death is a public loss to religion; and those particularly whose spiritual good he laboured to promote, and whose hands he laboured to strengthen by his preaching, his prayers, and his extensive correspondence, whether they be in India, Europe, or America, cannot but feel this bereavement.

"But while we thus mourn the loss of our beloved brother, and cherish the most tender affection for his memory, it becomes us to beware of sinning against God under this dispensation. It becomes us to recollect that every thing which rendered him so dear to us, and such a blessing to the cause of God, arose wholly from the grace God so richly manifested in him. This grace still remains an inexhaustible fountain. While we mourn his loss in the deepest manner, therefore, to suffer our hearts to sink in despondency as though the Great Redeemer did not still live to carry on his own work, who is the Sovereign Head of his Church, and from whom come not only every gift intended for the use of his cause, and all that diligence and love which may enable a man possessing such, to labour even more abundantly than others, but the blessing which must render these gifts and this labour effectual, and without which even a Paul might plant, and an Apollos water wholly in vain,—would be to sin against God, and to act contrary to the examples left us on Divine record. When Saul, and above all Jonathan, was removed, by whom the Lord had done such great things for Israel, David in the midst of grief perhaps never exceeded, "bade them teach the children of Judah the use of the

bow," to prepare them for future action, and exhorted the men of Jabesh Gilead, who had already distinguished themselves by their activity and energy, to strengthen their hands, and be valiant, *because* of the affliction which had then overwhelmed Israel.—When Hur, and Aaron, and even Moses were called to rest from their labours, the command of God himself to Israel was, to go forward in their way, to be "strong and very courageous" amidst the overwhelming grief which must have filled their minds at being thus deprived of all those who had gone in and out before them for so many years;—and his promise was that in thus doing he would be with them, cause them to overcome their enemies, and possess the promised land.

"In the beginning of the Gospel, also, when Stephen was prematurely removed in the midst of his high career of usefulness; a man "full of faith and of the Holy Ghost," who so preached the Gospel that his fiercest adversaries were not able to resist "the wisdom and the Spirit by which he spake;" how deeply must the loss of such a man have been felt by all who loved the cause of God, then so much in its infancy. We do not find, however, that while they so feelingly "made great lamentation over him," the disciples and brethren had the least idea of lying down in despondency. On the contrary, they took courage, and "went every where preaching the Gospel;" and respecting some of them it is expressly recorded, no doubt for our encouragement, that "the hand of the Lord was with them, and a great number believed and turned to the Lord."* And when a year or two after this, James, one of the three disciples, so eminently distinguished by our Lord during

his life, and so justly esteemed one of the "pillars" of the infant apostolic church, was prematurely cut off by the sword, Peter also being seized and put in prison, we do not find that this had any other effect on the minds of the other brethren, than that of causing them to make prayer to God without ceasing for Peter, and no doubt for the cause of God in general, that it might not suffer by these afflictions. And by far the greatest extension of the Gospel was granted after this period. Unworthy as we are, we are still engaged in the same cause, and every degree of blessing must flow from the same source; and seeing we serve him who is "Jesus Christ, the same yesterday, to-day, and for ever," we ought to renew our trust in his mercy and his almighty power, and to abound more and more in prayer and in the work of the Lord, knowing that he will never fail nor forsake those who trust in him.

"The brethren at Serampore, indeed, have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore, eleven years ago, in which our dear brother now deceased was himself almost miraculously preserved, and which threatened to overwhelm us, but which, through the Divine mercy, was succeeded by the Divine blessing to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain twenty-two years ago, when so many of our Missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within eighteen days after our landing at Serampore, Mr. Grant was carried off in a fever; the four brethren and sisters having arrived on the 13th of

* See Acts xi, 21.

October, 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off by a liver complaint; scarcely twenty-six years of age, and the most forward in the language, as well as the ablest English preacher among all the four brethren who came out together.—And to complete the measure of affliction, the next October Mr. Thomas himself, who had laid the foundation of the Mission in Bengal, and had come out with brother Carey seven years before, was taken away, at an age two years below that of our now deceased brother. At that critical period, that four of the only seven Missionaries then in this part of India should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India has been the fruit of the Divine blessing since, experienced on humble and persevering effort, accompanied with constant prayer. Surely, then, in every affliction and bereavement, we ought to look directly and *wholly* to Him with whom is the residue of the Spirit—who cannot be unmindful of his cause or of his promise—and who has declared that all nations shall be blessed in the Redeemer—and that He, *Jehovah*, will accomplish this glorious work in his own time.

“The human mind, however, which is continually prone to run to the extremes either of presumption or despondency, is ever apt to misinterpret the dealings of God with his church. Thus when any of the servants of God are taken away peculiarly fitted for some particular work in their day and generation, we are ready to

sink in despondency, and to exclaim, “Such and such an eminent servant of God is taken away, and how can the loss be repaired?—how can the cause of God now go forward?” We forget that these servants of God, thus peculiarly gifted, were raised up to do a certain work; and that if they are now called to rest, the precise work no more remains to be done for which Divine Wisdom thus raised them up, and endued them with peculiar talents. Thus Divine Wisdom has suffered no disappointment; for these have fulfilled the work *they were intended* to accomplish, and have now entered into the joy of their Lord, leaving to others, whom Divine grace may raise up, that work which is suited to their capacity, and intended for them to fulfil. Therefore, while we so heavily mourn those removed, who are necessarily dear to us for their work’s sake, we should consider that Divine Wisdom has removed them, only because their peculiar work in the church militant below was fully accomplished; for had it not, their Saviour, who has the keys of death and of the unseen world, and who “shutteth and no man openeth,” would surely have detained them longer below.

“Thus, respecting our beloved brother, while he was so endeared to us in every capacity, that, had our feelings been consulted, we should never have suffered him to enter into rest but with ourselves; the work for which God pre-eminently raised him up, was evidently that of printing the Scriptures in India; and we believe that to him was shewn herein grace and favour granted before to very few men in that particular line. To the language of the apostle, which the brother who came out with him well recollects seeing in his diary in the course of his voyage, thus applied with reference to his own circumstances, “Unto me, who am

less than the least of all saints, is this grace given, that I should *print* among the heathen, the unsearchable riches of Christ,"—could he have foreseen the Divine goodness to him, he might have added—"in *Twenty of their Languages*;" for the *Twentieth* version of the New Testament in the languages of India printed under his eye, had advanced to the book of Revelation at the time of our beloved brother's removal; and we believe it has been granted to few men in the church of God, ever to print the New Testament of our Lord and Saviour Jesus Christ in twenty languages spoken among the heathen. But for the preparation of all those founts of types which they required, and most of which had never before been seen in India, was his thorough knowledge of the art, his nice discernment, his assiduity, his indefatigable diligence, his love for the cause of his Redeemer, and the souls of the heathen, peculiarly suited. Yet all these founts prepared, and the difficulties attending these first editions of the Scriptures overcome, the way is now made easy;—second and succeeding editions with the same types involve so little difficulty, that the various native Christian brethren and others, trained up by our beloved brother for so many years, can go on with the work under common European superintendence.

"Seeing, then, that infinite wis-

dom and love thus guide all things, however mysterious, and that these are ever the same,—what remains, but that we all, who have seen so many of the servants of God around us removed in the past year, adore in humble silence what we are unable to comprehend—take new courage, and go forward in the work of Him who will cause his church to increase, till, like the stone cut out without hands, it shall have filled the whole earth. And to animate us thus to abound in the work of the Lord, and to do our own peculiar work in our day and generation, what can tend more than the example and the end of our beloved brother; whose life at least for the last twenty-four years, amidst all the difficulties and trials he had to share with his brethren, was one uniform course of high usefulness and happiness of mind; and who, after so long a course of bodily and mental labour, and spirituality of soul, was in heaven adoring before the throne of the Lamb, within forty-eight hours after he had delivered his last message for the glorious Redeemer below! Let us then lift up the hands which hang down, and confirm the feeble knees, and looking to Jesus, be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we *know* that, prematurely as to an eye of sense we may seem to be called away, our labour, worthless as it may be, shall not be in vain in the Lord."

RELIGIOUS COMMUNICATIONS.

For the American Baptist Magazine.

INFANT BAPTISM.

THE following narrative is extracted from a work written in the time of Charles II. and lately published in England, entitled, "*Memoirs of the Life of Col. Hutchin-*" son, Governor of Nottingham Castle and Town, representative of the Town of Nottingham, &c. by his Widow Lucy Hutchinson." Col. H. was one of the greatest

and best men of his time. He belonged to the independent party in the Revolution, and might justly be considered one of its most distinguished leaders. The extract will show, that the question of the validity of Pædobaptism was then warmly agitated, and that in the time of the Commonwealth, the distinguishing sentiments of Baptists claimed for their supporters some of the best men in England. It ought in justice to be added, that Mrs. Hutchinson was in no respect inferior to her husband. The narrator is speaking of Col. Hutchinson at the time he was Governor of Nottingham Castle.

“When formerly the Presbyterian ministers had forced him (Col. H.) for quietnesse sake, to goe and breake up a private meeting in the Cannoneer’s Chamber, there were found some notes concerning Pædobaptisme, which being brought to the governor’s lodgings, his wife having then more leisure to read than he, having perused them, and compared them with the Scriptures, found not what to say against the truths they asserted concerning the misapplication of that ordinance to infants : but being then young and modest, she thought it a kind of virtue to submit to the iudgement and practice of most churches rather than to defend a singular opinion of her owne ; she not being then enlightened in that *greate mistake of the nationall churches*. But in this yeare she communicated her doubts to her husband, and desired him to endeavour her satisfaction, which while he did, he himselfe became as unsatisfied or rather satisfied against it. First, therefore, he diligently searched the *scriptures alone*, and *could find in them no ground at all for that practice* ; then he bought and read all the eminent treatises on both sides, which *at that time came thick from the presses*, and still was cleared

in the error of the Pædobaptists. After this, his wife being brought to bed, that he might if possible give the religious party no offence, he invited all the ministers to dinner, and propounded his doubt and the ground thereof to them. None of them could defend their practice with any satisfactory reason, but the *tradition of the church* from the *primitive times*, and their maine buckler of *federall holinesse*, which Tombs and Denne had excellently overthrowne. He and his wife then professing themselves unsatisfied in the practice, desired their opinions what they ought to doe. Most answered, to *conforme to the generall practice* of other Christians *how darke soever* it were to themselves ; but Mr. Foxcraft, one of the assembly, say’d that except they were convinced of the warrant of the practice from the word, they sinned in doing it ; whereupon *the infant was not baptized*. And now the Governor (Col. Hutchinson) and his wife, notwithstanding they forsooke not their assemblies nor retracted their benevolences and civilities from them, yet were they revil’d by them, call’d fanatics and Anabaptists, and often glanced at in their public sermons. And not only the ministers, but all the zealous sectaries concurred in implacable malice against them *upon this account* ; which was carried on with a spiritt of envy and persecution to the last ; though he on his side might well have said to them as his Master to the old pharisees, “Many good workes have I done among you, for which of them do ye hate me.” Yet the generallity even of that people had a secret conviction upon them that he had beene faithfull to them, and deserved their love, and in spite of their owne bitter zeale could not but have a reverent esteeme for him, whom they often rayl’d at for not thinking and speaking according to their opinions.”—Vol. 2d, pp. 103—5.

LETTER

TO THE REVIEWER OF MERRIAM'S
ESSAY ON COMMUNION.

The following letter on the Review of Merriam on Communion was received too late for insertion in our last number. We are pleased at the attention which the subject has excited, and cheerfully lend our columns to promote a fair discussion of it. We here present our readers with the letter to the Reviewer, and the Reviewer's answer.—*Editors of Am. Bap. Mag.*

To the Editors of the American Baptist Magazine.
MESSRS. EDITORS,

I have read the article in your September number, on *Close Communion*, with attention, interest and profit. But the argument seems to me a little defective. For the sake of having the subject more fully discussed, as well as with the hope of receiving farther light myself, I will briefly state wherein the defects consist.

1. The Reviewer assumes, *that whatever renders a person an improper subject for admission to a church, renders him a proper subject for excommunication*, p. 408, 409. But, whatever be the opinions of certain great and wise men on this subject, and whatever certain books may say, is not the *practice*, not only of Pædobaptist, but of Baptist churches, at variance with this principle? How numerous are the churches, in which there are members of such equivocal religious characters, that, had they not given more evidence of piety before their admission, they would not have been received into the church: and yet there can be no question, that, in many of these cases, excommunication would be improper. The reason is, that while a refusal to admit a man into the church affects his standing in society very little, excommunication would, in all probability, ruin him.

2. The Reviewer assumes, *that whatever renders it proper to refuse*

admission to a church, renders it proper to withhold occasional communion, p. 409. Does he mean to assert this as a fundamental, practical maxim? Or does he mean only to silence our Pædobaptist brethren, by quotations from their own standard works? If the latter was his object, he has given us a very ingenious specimen of what is called *argumentum ad hominem*, and I have nothing farther to say. But if the former, then I should like to have him enter more fully into the subject. At present, his views seem to me to lead to the result, that no man should commune with another, no matter whether belonging to his own, or to some other church, whose pious character would be thought sufficiently equivocal to authorize a vote against him, were he a candidate for admission. That such cases are considerably numerous, I have already intimated, and probably shall not be contradicted. In discussing this subject, I wish the Reviewer to go into the inquiry, for what purposes particular ecclesiastical churches are formed; because I think he cannot do justice to the subject in any other way. Let him manage the cause fairly, and as ably as he can, and demonstrate, on the principles of sound common sense, why it is, that a member of another religious community, which rests on a constitution, scriptural in the main, though differing from ours in some few particulars,—why it is, that a member of such a community, though bringing with him a passport testifying his good standing in his own country, may not be permitted to sojourn among us, nor to eat and drink at our tables, without becoming first an alien from the land of his birth. I speak figuratively, but your Reviewer will understand me.

3. The Reviewer is very positive, that if a Pædobaptist refused to offer up his children in baptism,

that refusal would be considered a "sufficient cause for church discipline, and if it were persisted in, of exclusion," p. 409. In fairness it ought to be stated, that there has probably been no case in New-England, at least for many years past, of a member being disciplined for refusing to baptize his children, where he was restrained by conscientious scruples. Such scruples might be a sufficient reason for refusing to admit to membership; but neither they, nor their consequences, have been thought sufficient to authorize exclusion. Unless I mistake, the Reviewer has not uniformly regarded quite enough the *actual practice* of his Pædobaptist brethren.

The above is all I have to say respecting the defects of this very interesting article. But I cannot help desiring, that, if the Reviewer takes up the subject again, he will shew that baptism is an essential prerequisite to partaking of the Lord's supper, (if such is the fact;) and, also, that we are not at all inconsistent in admitting our Pædobaptist brethren into our pulpits. I love the practice, however, so much, that if it were inconsistent, I would have it continued.

A Constant Reader.

REPLY.

To the Editors of the American Baptist Magazine.

GENTLEMEN,

I have read the letter of "a Constant Reader" with considerable attention, and will briefly attempt to meet the objections he has raised against the review. I take this opportunity to return him my sincere thanks for the notice he has thought proper to bestow upon the article, and especially for the catholic spirit which breathes through the whole of his communication. If the differences between professing Christians were more generally discussed by such men,

we should all very soon become much more closely united.

The first defect which Constant Reader discusses in my argument, he states thus:—

1. "The Reviewer assumes, *that whatever renders a person an improper subject for admission to a church, renders him a proper subject for excommunication.* And the reason which is assigned why this principle is false, is, that to refuse admission to a church would not injure a man's standing in society, whilst exclusion would probably ruin" him.

I must confess this *reason* has not at all altered my opinion, and I question much whether it will that of your readers. Certain qualifications entitle a man to membership in a church. His right to membership depends upon his possessing them. If he possess them not, he has no right to membership, and of course neither to admission to nor continuance in a church. These qualifications cannot be varied at pleasure. They are as immutable as any laws of Christ. None of the relations which exist among men can in the least affect them. This point, I am aware, might be argued at greater length; but I apprehend that this simple statement will be sufficient to put the question of abstract right wholly beyond dispute.

But your correspondent will ask, Are there not many persons in all our churches of such equivocal religious character, that had they not given more evidence of piety before their admission, they would not have been received into the church. And if it be asked again, why are they not excluded? We answer, because we have no means of ascertaining their present condition. When a candidate is proposed to a church, he makes a declaration of his present moral feeling. An opportunity is then offered for admission or

rejection. But such opportunity does not occur after admission. Whenever any outward conduct brings the moral condition of a member a second time before a church, we presume the same rule is adopted as in the case of admission. It seems, then, that the reason why equivocal members are continued in a church, is, that from the fallibility of human judgment, no opportunity is afforded for deciding upon them a second time, unless for some moral deviation, and that as soon as an opportunity offers, we always act upon the same principles. I will go farther, and state, that if, without any outward moral deviation, a member of a church should make such a declaration of his religious views as would have barred him from admission, they would be fully justified in suspending or excluding him, after proper efforts had been made to reclaim him.

And here permit me to add, I cannot but believe the course which is so generally adopted by our churches of both denominations to be exceedingly judicious. At any rate I can conceive of none other which the present fallible condition of human nature would justify. The practice is precisely in accordance with the well known rule of charity and good sense, to retain an opinion concerning another which is founded on facts, until other facts oblige you to alter it. Should it therefore be insisted on that we use more lenity towards those within than to those without the church, this rule, in cases where no vicious conduct can be proved, would evidently justify it. The evidence of religion which a member gave at the time of his admission, offers a very marked distinction between him and one of whom we never had this evidence.

I will add a word or two on the *reason* by which your correspondent supports his objection. And first, I doubt the truth of the as-

sertion on which it rests. It supposes that a man's character is affected by the simple act of exclusion. Instances in abundance could be mentioned to show, that this is not the fact. The loss of character depends wholly on the *cause* for which the exclusion takes place. If it be immorality, the same effect is produced as would be produced in any other case when impartial judges found a man guilty. If the cause were worldly mindedness or doctrinal error, and he remained unstained by immorality, his character would remain precisely as before. I presume the recollection of your Constant Reader, or of any other of your readers, will furnish them with abundant instances to show that I am correct.

But were the assertion true, it would not be sufficient to overturn the argument. A church is a voluntary association. Every one who joins it knows that he is, and believes that he ought to be, liable to discipline as soon as he fails to exhibit evidences of Christian character. There is therefore no hardship in acting upon the principle to which he voluntarily assented, and by which he submitted to be governed. But were there ever so great hardship in the case, still we must do what is right. We hesitate not to say, that after gospel measures to reclaim him have been used, any member is liable to church discipline, who gives his brethren reason to believe that he is really and truly unworthy of the privileges of membership. Let it affect his standing as it will, this cannot be helped. A church would be worth little, which was kept together because a profession of the name of Christ was necessary to support the tottering character of its members.

Your correspondent's second objection is as follows. 2. "The Reviewer assumes, *that whatever renders it proper to refuse admis-*

sion to a church, renders it proper to withdraw occasional communion." He allows that my argument is sufficient to silence our Pædobaptist brethren; that it is a fair application of the *argumentum ad hominem*. That is, he allows that I have shown our practice on this subject to be perfectly in accordance with the principles adopted in the standard works of our Pædobaptist brethren. He allows, then, what I have asserted in the Review, that we stand in this respect precisely upon the ground of all other Protestant churches. If this be the case, it was what I wished to show, and I certainly am not obliged to show any farther. It does not devolve upon me any more than upon any one else, to defend a practice or a principle common to all. Nor does it become others who admit the principle, and in general practise upon it, to blame us for following their example.

But though not actually obliged to do so from the state of the question, I did really attempt to go farther, and to show that this so general practice of churches of different denominations, was necessary from the fact of diversity of opinion, and justified on the ground of conscience. If your correspondent will read again, pp. 406, 407, he will see the reasoning by which we defended the practice, and which seems some how or other to have escaped him. Allow me to quote a passage from p. 407, which embraces the leading idea of the argument. "Where Christ has left a positive rule, we have no right to infringe it. We must take it just as it is, and leave the consequences with him. All the means in our power for enforcing obedience to the commands of Christ, are the refusal of admission into a church, or the exclusion from it, of him who continues in a course of disobedience. If we do not take these means, we become

partakers in his sin, and assume to ourselves the responsibility of dispensing with a positive enactment of our Supreme Lawgiver. If we do this in one case, we may do it in another. If we dispense with obedience to one commandment, we may upon the same principle dispense with obedience to the whole code, and thus place ourselves in the attitude of lawgivers rather than of subjects."

The justness of this principle in general, will not, we presume, be questioned. It is always admitted in cases of discipline for immorality or heresy. We presume even your Constant Reader will allow it to be true even on the "principles of sound common sense." And if it be asked how it shall be applied to the case in question, we answer, what we mean by close communion, is, to testify our disapprobation of an institution which we conceive to have no warrant in the word of God, and which we believe to have produced incalculable evil in the church of Christ, and also to maintain, in so far as it is within our power, obedience to what we consider a command of Christ. I beg that your correspondent will show me, if either the principle be incorrect, or our application of it unjustifiable.

But it is asked, why may we not admit of occasional communion? This question I must confess sounds rather oddly. It is like saying, Granting you are right, I pray you go a little wrong; or like admitting the principle to be correct, and then asking us to deviate from it in practice. If we have any conscientious difficulty in the case, it is the same in one instance as in a hundred. If we have none, we might as well abolish the practice altogether. And in a word, the distinction so frequently urged between occasional and constant open communion, seems to us altogether vain. What real communion could I have with a

church, which, to gratify *me*, would relinquish what they really considered a principle of obedience to Christ? And what fellowship could they have with me, who partook with them on such terms? We should reciprocally respect each other more, and love each other better, and enjoy more real communion in declining, than in partaking, of the Lord's supper on such terms. The figurative question with which your correspondent closes his second remark, I believe I understand. If I do, it literally means, why cannot churches of different belief commune together? As this is the very question which I have attempted to answer, I conceive no farther attention to it will be necessary.

3. The third remark of your correspondent is, a declaration that among Pædobaptist churches in New England, the declining to offer up children in baptism is not considered a sufficient cause for church discipline. To this I would remark, that when I wrote, I was ignorant of the fact. I have since however been informed, that the cases are becoming numerous of members of congregational churches refusing to have their children baptized. But even granting this to be true, I presume the omission would be considered censurable, and an appeal would be made to such parents from the articles which they had professed to believe, and had promised to obey. It would in all ecclesiastical judicatures be allowed, that the articles and standards were correct. And hence what is appealed to for one purpose, may be also appealed to for another.

I remark again, where the articles and practice of men disagree, it is always considered most charitable to judge of them by the former. This I have done. If in so doing, I have given those who differ from us praise for consistency to which they resign the

claim, or if I have supposed them more interested in the support of infant baptism than they really are, I rejoice to be corrected. The more widely their principles and practice on this subject differ, the better shall I be pleased; and when the practice of infant baptism shall have grown into utter desuetude, the great barrier will have been removed, which stands in the way of open communion.

A constant reader closes his letter by requesting, that I will show that baptism is a necessary prerequisite to communion. With regard to this request, I answer, If I have succeeded in showing, that any as great difference of opinion as that respecting the mode and subjects of baptism, must in the present imperfect state lead to close communion, his request is already complied with. It was partly the object of the Review to show, that this was one among many differences of sentiment, which must, until we all know our Lord's will better, divide conscientious Christians into different denominations, and confine them to separate communions.

I fear I have occupied your pages already too long; I will therefore hasten to conclude. For aught I can see, separate communion is one of the evils attending necessarily upon the present imperfect state of the church. As the church advances in holiness, it will, I presume, be done away; but in what manner I cannot yet foresee. In the mean time, let us each one do all in our power to alleviate the unpleasant circumstances attending it; let us unite in every thing where we can do it conscientiously; and where we cannot, let us separate with Christian charity, and each one devoutly pray that the time may come when we shall all see eye to eye. If we do this, we shall not certainly be very far asunder. I am, gentlemen,
Yours truly, THE REVIEWER.

MISSIONARY INTELLIGENCE.

BURMAN MISSION.

OUR readers will be gratified to learn, that after waiting with much anxiety, we have at length received letters from the Missionaries who sailed from this port a year ago last June. Although they are of a date anterior to the attack of the British on Rangoon, yet they will be found interesting, as they exhibit the earnestness and determined resolution, with which, they were seeking to prepare themselves for missionary service.

The letter from Dr. Judson at Ava, does not lead us to expect that the Emperor would grant them any particular marks of favour, should the enemy appear before the metropolis of the empire. Unless the inhabitants should be filled with the same consternation which was manifested at Rangoon, and which was so favourable to the safety and lives of our friends; the mildest act would probably be, an order that all Europeans and Americans should be banished from the country.

It would no doubt be presumption in us to predict what intelligence we shall next receive from this station. We may, however, derive consolation from a conviction that "the Lord reigneth," and that however dark and afflictive the dispensations of his providence may seem, "righteousness and judgment are the habitation of his throne."

The cause in which our Missionaries in Burmah are engaged, the degree of success which has already attended their labours, the translation of the New Testament into that language, and the deliverance of the Missionaries at Rangoon from death, although they had executioners placed over them, induce the hope, that they will yet be spared for future and eminent

usefulness. To our minds it appears very probable, that the events which have recently transpired in Burmah will be for the furtherance of the gospel in that benighted empire.

But perhaps we have detained our readers too long from the communications of our friends, and some other sources of information, from which some idea may be formed of the character and prospects of the Mission at the last date.

EXTRACT OF A LETTER FROM REV. YONATHAN WADE, TO REV. F. WAYLAND, JR.
DATED

Rangoon, Dec. 27, 1823.

Rev. and very dear Sir,

I EMBRACE the first opportunity to inform you of our safe arrival in Rangoon, which was on the fifth of the present month. Our whole voyage from Boston to this place was peculiarly prosperous.

I need not attempt to describe the joy that Mr. and Mrs. Judson felt at meeting each other again in health, in this heathen land; nor our own feelings upon seeing this place, which we had so often prayed might be the scene of our future labours and sufferings in behalf of the heathen, whose deplorable condition had often drawn from our eyes the tear of Christian sympathy.

Mr. Judson, as you have already been informed, had determined to remove from this place to Ava, and only waited the arrival of Mrs. Judson for this purpose. Accordingly they left us on the 12th, just one week after our arrival. May the Lord make their way prosperous, and give them favour in the sight of the king.

Mr. Hough is employed in printing the New Testament, which was translated by Mr. Judson; but he labours under much inconvenience, and makes but slow progress for want of proper types.

Perhaps you have been already informed that one of the native Christians, Moun-Shwa-ba, is learning the art of printing. This may be a most beneficial circumstance to the Mission at some future period, especially if Mr. Hough should be removed from his labours by death, without leaving any other foreign printer to succeed him. Moun-Shwa-ba already renders the mission essential service by assisting Mr. Hough in this department. A number of the Christians are now at Ava and in other places, too distant to attend worship every sabbath at the Mission house, so that sometimes we have only two or three of them with us at such seasons. But although scattered, perhaps they will be instruments of more good to their fellows by extending the light of the gospel over a wider range, than if they all resided at this place. This will depend in some measure upon their boldness and faithfulness in the cause which they have espoused.

I cannot say that at present there are any inquirers of whom we have special hopes. But we trust that the God of Missions will not leave his labourers here without some fruit, and thus put us to confusion in the sight of the heathen, and blast the expectations of the thousands in America who are constantly praying in the assurance of faith, that this little one may become a thousand, and the light of the glorious gospel overspread this whole empire.

To a heart which has ever felt the love of God, and a Christian benevolence for the souls of the heathen who sit in darkness and the shadow of death, it is most painful to see the multitudes who are scattered abroad upon the face of this whole empire, and reflect that there are but three Missionaries at present able to impart to them the words of eternal life. I feel a great anxiety to obtain a knowledge of the language, that I may be able to join my brethren here in the great work of pointing Burmans to the Lamb of God, who taketh away the sin of the world. But why should there be so few Missionaries of the cross in this and other places, while at home there so many professed minis-

ters, on whom the injunction is laid, to go into all the world and preach the gospel to every creature?

Since we arranged our family concerns a little, we have been employed in the study of the Burman; but should make much greater progress if we had a dictionary that contained all the words. Mr. Judson's dictionary affords much assistance, but it contains only the words beginning with the letters of about two thirds of the alphabet. Some of the words not contained in it occur in almost every sentence, sometimes several in one. Hence it is with the utmost difficulty, that the meaning of the sentence can be made out. A Burman teacher can render but little assistance in searching out the meaning of words, especially at first, for he can speak no English; and if he gives a definition by employing a synonymous word, we can understand the definition no better than the word itself. Mr. and Mrs. Hough are our best dictionary. But they cannot consistently devote much time to us by way of instruction. We hope by a steady perseverance, however, to be able in a little while to say something to the Burmans about Christ and their own souls.

Pray for us, my dear brother, that we may live to the glory of God, and die as those who have worn themselves out in the toils, sacrifices, and trials of a missionary life.

JAN. 3d. A day or two past, a Burman came to see us at the Mission house, who we supposed like others, was a worshipper of the gods of the nation: but of his own accord he introduced the subject of religion, said he did not worship at the Pagodas, that he believed in the eternal God, also that he knew of many in the jungles who believed the same, but are deterred by fear of persecution from coming to our worship. Let our Christian friends, therefore, be more importunate still at the throne of grace, that peradventure God may give us favour in the sight of the king.

Do frequently give us the pleasure of reading letters from you.

Yours with much affection,

J. WADE,

EXTRACT OF A LETTER FROM MRS. WADE
TO A LADY IN BOSTON, DATED

Rangoon, Jan. 26, 1824.

Very dear Mrs. S.

You have no doubt heard of our safe arrival in Calcutta. We embraced the first opportunity of a passage to Rangoon, and arrived at our destined home within seven weeks from our arrival in Bengal, all in good health. I think no Missionaries have ever had so speedy and pleasant a passage to Rangoon before. Your prayer meetings on the 22d have often been a cordial to our drooping spirits; and we often think peculiar blessings descend on us through the prayers of our dear American friends.

Mr. and Mrs. Judson left us for Ava in just a week from our arrival, and you will readily imagine that it was very painful parting with those with whom we hoped to spend our days. During our voyages at sea, I have been very happy indeed with Mrs. Judson. She has been a sister to me; and though our acquaintance with Mr. Judson has been short, we feel equally attached to him. But we all highly approve their removal to Ava, and hope much from their influence at court. We are very happy with Mr and Mrs. Hough, live in separate families, and have just made arrangements so as to study to advantage. We have one of the Christians for a teacher, and hope we begin to get on pretty well in the language. Besides my domestic cares, (which are much increased in a country like this) I am reading the New Testament, translating Mrs. Judson's Catechism, and make it an object to get something new to speak every day. We found the little church much scattered, by means of the oppressive taxes of late, which many being unable to pay, flee into the woods. Mr. Judson and Dr. Price have several of the converts at Ava, and we have three with us, besides a few others who live near enough to come here to worship.

As to political intelligence, we are constantly hearing of preparations for war with the Bengal government, and the reports have just been confirmed by a letter from Mr. Judson, which says he is just passing a body of troops which are ex-

pected here within a few days, and will probably be stationed not far distant. We suspected all this when in Bengal, and were most affectionately invited to stay with our Serampore friends until the commotion ceased. It was thought by many in Bengal, to be very improper for us to come here in the present state of things; but we felt unwilling to spend our time where we could not study Burman to advantage, and Mrs. Judson being resolved on coming, we felt no hesitation. Should there be war, the king well understands the difference between the English and Americans, so that we hope our brethren at Ava will be safe. But we have very little hope of being able to convince the Burmans here, that we are at all different from the English. In war, should we escape the fate of Englishmen, we should be a constant prey to robbers and murderers. But, my dear friend, I know who is our keeper, and if we are indeed the children of God, we have nothing to fear. I am sure I feel willing to suffer any thing from changes, if these may open a more effectual door for the introduction of the gospel into this pagan empire.

I think, through the grace of God I can say, "none of these things move me." A firm confidence that this is the path of duty marked by him, in whose hand is the hearts of kings, suppresses every rising fear, and we sit down in our study, day after day, with a sweet confidence in the wise directions of our heavenly Father, and forget every thing but the acquisition of this difficult language. We have more temporal comforts than we expected, and begin to think of our dear brother Boardman's leaving America with much anxiety. We hope that our excellent patrons will not send him alone. I am sure they would not, if they could look across the great waters, and behold this wretched, wretched land.

Our retired situation is peculiarly favourable to the acquisition of language, and religious enjoyment. We feel perfectly contented with no society but Mr. and Mrs. Hough, and happy in retiring from the gay temptations of the world. I can truly say, the height of my ambition is to be able to speak Burman with ease,

and spend all my days in teaching these degraded females. I enjoy visits from the Burman sisters, and have a little prayer-meeting when they come. The apparent humility and zeal of these ignorant females, is to me the most sensible reproof for want of pure devotion, that I ever received. O pray much for us, for I am more and more convinced, that without much grace we shall never be useful here.

At evening we often walk to the lonely grave of dear Mrs. Price. How sensibly her loss is felt in this mission! She was much beloved in Calcutta, and by all the missionaries here. We became acquainted with Mrs. Colman in Calcutta, and really love her as a sister. She is very usefully and pleasantly employed. My dear Mrs. S. my hour for writing is past, and I must indulge myself no longer. Mr. W. joins in affectionate regards to all the dear Boston friends.

From yours,

DEBORAH B. L. WADE.



LETTER FROM DR. JUDSON TO REV. DR.
BALDWIN, DATED

Ava, Feb. 19, 1824.

Rev. and dear Sir,

My last was dated the 7th of Dec. a few days after Mrs. Judson's arrival in Rangoon. We left on the 13th ensuing, and were six weeks on the journey, being somewhat longer than when I came up with brother Colman, at the same season of the year, our boat being considerably larger, and not so many men, in order to save expense. A few days below Ava, brother Price met us in a small boat, having heard of our approach. From him we first learned that all the Atwenwoons, (the privy council of the king,) had been turned out of office, and a new set appointed, with whom we had no acquaintance or interest. Various occurrences have conspired to render the king somewhat disaffected towards foreigners. Brother Price has made but little advance in the royal favour. On my appearing at the palace, I found that a year had made great changes. My old friends and advocates before the king, were missing; very few recognised me. At length his majesty came

forward, just spoke to me, and accepted a small present. But I have seen him twice since, without obtaining a word or a look. The only persons who have received me with real cordiality, are Prince M. and his wife; but even they are not much disposed to converse on religion.

I have public worship every Lord's day at brother Price's, as he is able from his acquaintance with the neighbours around him to collect an assembly of a dozen or twenty, including two or three of the disciples who accompanied us from Rangoon. But my time has been hitherto almost wholly occupied in getting up something to shelter us on the lot formerly assigned me by government. It will be necessary also to build a small brick house as soon as possible, and to use every other precaution against the heat, which is so intense during the months of April, May, and June, as to raise the thermometer to a hundred and ten degrees in the shade.

A misunderstanding has subsisted for several months between this and the Bengal government. Troops have marched on both sides to the frontiers. War appeared at one time to be certain, but the latest accounts are rather pacific. In case of actual war, as the distinction between Americans and Englishmen is pretty well understood in this place, we hope that we shall not be considered as implicated, and suffer no other inconvenience than that of having all communication with our friends cut off, except in case of war's reaching the capital, when we should be exposed to the vicissitudes and dangers incident to such a state.

But in all cases, we trust that we have a few dear friends at home, who bear us on their hearts at the throne of grace; and a still dearer and greater Friend at the right hand of the Divine Presence in heaven, who is touched with the feeling of our infirmities, and will graciously succour us in the time of trial, and make us come off conquerors at last.

But, my dear and venerable friend and brother and father, you are, from long experience, more able than I am to taste the sweetness of this precious truth; and your advanced age, and the grace of Christ enable you to hope that you will ere long be

allowed to adopt the triumphant language of the Apostle Paul. Pray for me, that I may be counted worthy to hold out to the end, and finally meet with you before the throne, and handle a harp of gold in the dear Redeemer's praise.

Most affectionately yours,

A. JUDSON, JUN.



By the politeness of Mrs. Judson's friends, the Editors are favoured with the following Letter for the Magazine.

EXTRACT OF A LETTER FROM MRS. JUDSON, TO HER PARENTS, DATED

Ava, Feb. 1824.

My dear Parents and Sisters,

AFTER two years and a half wandering, you will be pleased to hear that I have at last arrived at home, so far as this life is concerned, and am once more quietly and happily settled with Mr. Judson. When I retrace the scenes through which I have passed, the immense space I have traversed, and the various dangers, seen and unseen, from which I have been preserved, my heart is filled with gratitude and praise to that Being, who has at all times been my Protector, and marked out all the way before me. Surely no creature was ever more highly favoured, no being was ever under greater obligations to lay out themselves entirely for the promotion of God's glory, than I at this moment am. And I think I do feel more than ever, the importance of being spiritual and humble, and so to cherish the influences of the Holy Spirit, that in the communication of divine truth, powerful impressions may be made, and that I may no more wander from Him, who is deserving all my services and affections.

I wrote from Rangoon, but for fear my letters should not have arrived, I will mention a few things therein contained.—We had a quick and pleasant passage from Calcutta to Rangoon. Mr. J.'s boat was all in readiness, my baggage was immediately taken from the ship to the boat, and in seven days from my arrival, we were on our way to the capital. Our boat was small, though inconvenient, but the current at this season is so very strong, and the wind always against us, that our

progress was slow indeed. The season however was cool and delightful; we were preserved from dangers by day, and robbers by night, and arrived in safety in six weeks. The A-rah-wah-tee (Irrawaddy) is a noble river; its banks every where covered with immortal beings, destined to the same eternity as ourselves. We often walked through the villages, and though we never received the least insult, always attracted universal attention. A foreign female was a sight never before beheld, and all were anxious that their friends and relatives should have a view. Crowds followed us through the villages, and some who were less civilized than others, would run some way before us, in order to have a long look as we approached them. In one instance, the boat being some time in doubling a point we had walked over, we seated ourselves down, when the village as usual assembled, and Mr. Judson introduced the subject of religion. Several old men who were present, entered into conversation, while the multitude was all attention. The apparent school master of the village coming up, Mr. Judson handed him a tract, and requested him to read. After proceeding some way, he remarked to the assembly, that such a writing was worthy of being copied, and asked Mr. Judson to remain while he copied it. Mr. Judson informed him he might keep the tract, on condition he read it to all his neighbours. We could not but hope the Spirit of God would bless those few simple truths, to the salvation of some of their souls.

Our boat was near being upset in passing through one of the rapids, with which this river abounds. The rudder became entangled in the rocks, which brought the boat across the stream, and laid her on one side. The steersman, however, had presence of mind sufficient to cut the rudder from the boat, which caused her to right, without experiencing any other inconvenience than a thorough fright, and the loss of our breakfast, which was precipitated from the fireplace into the water, together with every thing on the outside of the boat.

On our arrival at Ava, we had more difficulties to encounter, and such as we

had never before experienced. We had no home, no house to shelter us from the burning sun by day, and the cold dews at night. Dr. Price had kindly met us on the way, and urged our taking up our residence with him; but his house being in such an unfinished state, and the walls so damp, (of brick, and just built) that after spending two or three hours, threw me into a fever, and induced me to feel that it would be presumption to remain longer. We had but one alternative, to remain in the boat till we could build a small house on the spot of ground which the king gave Mr. Judson last year. And you will hardly believe it possible, for I almost doubt my senses, that in just a fortnight from our arrival, we moved into a house built in that time, and which is sufficiently large to make us comfortable. It is in a most delightful situation, out of the dust of the town, and on the bank of the river. The spot of ground given by his majesty is small, being only 120 feet long, and 75 wide, but it is our own, and is the most healthy situation I have seen. Our house is raised four feet from the ground, consists of three small rooms and a verandah.

I hardly know how we shall bear the hot season, which is just commencing, as our house is of boards, and before night is heated like an oven. Nothing but brick is a shelter from the heat of Ava, where the thermometer even in the shade, frequently rises to a hundred and eight degrees.—We have worship every evening in Burman, when a number of the natives assemble; and every sabbath Mr. Judson preaches the other side of the river, in Dr. Price's house. We feel it an inestimable privilege, that amid all our discouragements we have the language, and are able constantly to communicate truths which can save the soul.

My female school has already commenced, with three little girls, who are learning to read, sew, &c. Two of them are sisters, and we have named them, Mary and Abby Hasseltine. One of them is to be supported with the money which the "Judson Association of Bradford Academy" have engaged to collect. They are fine children, and improve as rapidly as any children in the world. Their mother

is deranged, and their father gave them to me to educate, so that I have been at no expense for them, excepting their food and clothes. I have already begun to make inquiries for children, and doubt not we shall be directed in regard to our school.

I have not yet been to the palace; the royal family all being absent. They returned to Umerapoor a day or two after our arrival, where they will remain till the new palace in this city is finished, when they will take possession in usual form, and Ava in future will be their residence. My old friend, the lady of the Viceroy of Rangoon who died in my absence, came to the boat to see me immediately on being informed of my arrival. All her power and distinction ceased at the death of her husband, and she is now only a private woman. She is, however, a very sensible woman, and there is much more hope of her attending to the subject of religion now, than when in public life. I intend to visit her frequently, and make it an object to fix her attention to the subject. In consequence of war with the Bengal government, foreigners are not so much esteemed at court as formerly. I know not what effect this war will have on our Mission, but we must leave the event with Him who has hitherto directed us.

Yours affectionately,

ANN H. JUDSON.



BURMESE WAR.

The following official statement from Brigadier General Campbell, of the progress of the war against the Burmans, is dated Rangoon, May 19, 1824.

THE news of our arrival in the river having reached Rangoon the preceding night, and our rapid progress up in the morning being marked by an occasional shot in answer to the fire from the Chokies, together with the preparations of the Burmese authorities for defence, threw the inhabitants into such a state of consternation as to cause a general flight in every direction towards the Jungles, so much so, that out of a large population, I do not think one hundred men were found in the town on our taking possession of it.

The Members of Government fled at the first shot, carrying with them seven out of eleven Europeans, whom they had ordered to be imprisoned and put in irons. On our arrival, in their hurry three were left in the King's Godown, whose irons were filed off by the troops on entering the town. When we were actually in possession of the town, Mr. Hough, an American Missionary, released from irons for the purpose, accompanied* by a Burmese, came on board the *Liffey*, delegated by the Raywoon and other Members of Government (then some miles off in the jungle) to entreat that the firing might cease, and to ask what terms would be given to them, hinting that they had seven Englishmen out with them in irons, whose fate would probably depend upon the answer they received. The Commodore and myself told them, that it was too late to ask for terms, as the place was then in our possession: protection to persons and property was all they had to expect, and even that promise would not be confirmed to them until the prisoners were released and given up to us, warning them, that, if they dared to injure them or put one of them to death, fire and sword should revenge the atrocious deed over the whole face of their country. The messengers left us, promising to return as soon as possible; but neither the Raywoon nor his adherents could again be found, fear having driven them still farther into the country. We remained in great anxiety for the fate of our countrymen during the night, but early next morning, in pushing forward some reconnoitring parties, the whole seven were found safe, in different places of confinement, strongly fettered, their guards having fled at our approach.



LETTER FROM REV. GEORGE H. HOUGH,
MISSIONARY IN BURMAH, TO HIS FATHER
IN CONCORD, N. H.

"Rangoon, 18th May, 1824.

"My dear and honoured Father—

"It is with great pleasure, and with gratitude to the Divine Disposer of all events, that I live to tell you, we are safe amidst the noise and bustle of war. The

JAN. 1825.

British troops took possession of this place on the 11th. In the engagement, they met with a very slight resistance. Of the British, not an individual was killed, or even wounded. Several Burmans were killed and wounded. On the 10th, about 7 o'clock in the evening, Brother Wade and myself were taken by ten or twelve Burmans, by order of the government, and conducted to prison, where we found six Englishmen, (merchants and traders in this place) already confined. About 9 o'clock, they were put in irons; and at day light, Brother Wade and myself were also fettered in the same manner, with this difference, that we were chained together. On the 11th, at about 1 o'clock, the fleet came up to town, and the engagement commenced; the Burman guns were soon silenced, and the inhabitants of the town and suburbs, probably amounting to 25,000, fled to the jungles [morasses and bushes] with what they could carry on their shoulders and heads. The government, on their retreat, ordered us out for execution. The executioners accordingly rushed into the prison, seized and stripped us to the shirt and pantaloons, bound our arms with cords behind us, and dragged us out into one of the streets of the town, where our necks were bared, and we were ordered to the position of beheading. I was the only person among us who could speak the Burman language, and proposed that we should not be at that instant killed, telling them I would go to the fleet and propose an accommodation. This was assented to; but not until they had dragged us, in the most barbarous manner, about a mile from town.—Then I was released; and taking a Burman with me, made my way to the river and fleet: but on the way I met the first party of the British troops who had landed. I informed them where the Burmans and prisoners were, and then proceeded on board the frigate *Liffey*, Commodore Grant, who gave me as a preliminary to any negotiation, an order to the Burman Governor, that every prisoner should be immediately sent on board the *Liffey*. On this, I returned, without any expectation that the Burmans would comply. On my proceeding to the place

where I was released, I could find no one but a detachment of British soldiers, and they had not met with the Burmans or prisoners. It appears they had fled from thence, taking their prisoners with them. I proceeded in search of them; and although I met with several straggling Burmans, I could obtain no information concerning the Governor or the prisoners. Having searched in the jungles till dark, I returned to the Mission-house, where I found every thing untouched, and learnt that Mrs. Wade and my wife, with our son George, had, during the consternation excited by the attack, fled to the Portuguese church, and where a party of the British marched round, had sought their protection, and were conveyed into the town, where about 8 o'clock in the evening I found them safe and in health. The next morning, the other prisoners being left in confinement by the Burmans on the way when they retreated, were found by different detachments and released. They had been ordered to be put to death; but the person who had the charge of them forbore to execute the orders, and left them. Now we are all safe.

"I cannot but fear for Messrs. Judson and Price, and two Englishmen, at Ava.

"The British are coming on the Burmans with great force, with a determination to reduce them to a proper state of feeling. They must, however, meet with considerable resistance at Ava, where the last blow will probably be struck. We knew nothing of the intentions of the British, until about twenty hours before the town of Rangoon was evacuated by its inhabitants. We had therefore no time for reflection. The Burmans were too panic struck to think of plundering our house, or seizing upon our families. You will rejoice at the great change about to take place. With regard, I am, &c.

GEORGE H. HOUGH.



VIEW OF MISSIONS

UNDER THE DIRECTION OF BAPTIST GEN.
CONVENTION IN THE UNITED STATES.

Board of Managers.

THIS Board consists of forty-one persons, among whom are the President, the

Secretary, and the Agent of the Convention, *ex officio*.

Officers of the Board.

Rev. THOMAS BALDWIN, D. D.	Boston, Pres't.
Rev. BURGESS ALLISON, D. D.	Washington,)
Rev. JESSE MERCER, <i>Powellton</i> ,	Pres.
Rev. OBADIAH B. BROWN, <i>Washington</i> ,)
Rev. LUCIUS BOLLES, D. D.	Salem,)
Hon. HEMAN LINCOLN, <i>Boston</i> ,	Treas.
Rev. WILLIAM STAUGHTON, D. D.	Washington, Cor. Sec.
Rev. LUCIUS BOLLES, D. D.	Assistant Cor. Sec.
Rev. IRA CHASE, <i>Washington</i> ,	Rec. Sec.

Standing Committee of Foreign Missions.

Rev. THOMAS BALDWIN, D. D.	Boston.
Rev. LUCIUS BOLLES, D. D.	Salem.
Rev. DANIEL SHARP,	Boston.
Rev. JONATHAN GOING,	Worcester.
Rev. BELA JACOBS,	Cambridge.
Rev. FRANCIS WAYLAND, jun.	Boston.

☞ The Correspondence relating to Foreign Missions will be hereafter conducted through Rev. Dr. BOLLES of Salem, Mass. to whom letters on that subject should be addressed hereafter.

Missionary Stations.

The Board has established Missions in Burmah, among the Ottawas, the Miamies and Putawatomes, the Cherokees, the Creeks, and in Africa. It has been in contemplation for some time to send Missionaries to South America, but the present state of the country has induced them to delay it for the present. It is also in contemplation to establish a mission in Hayti.

I. Mission in Burmah

Commenced in 1814. It has three Stations: Rangoon, Ava, and Chittagong.

1. RANGOON. Rev. George H. Hough, Printer and Preacher. Rev. Jonathan Wade, Preacher.—Here is a church of 18 native converts; and Mrs. Judson before leaving the place, had a very interesting school of about 30 females. Rangoon is on a river of the same name, 30 miles from its mouth. It contains 30,000 inhabitants, and is the most commercial town in the empire.

2. AVA. The seat of government and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon, and contains inhabitants.—Rev. Adoniram Judson, D. D. Preacher and Translator; and Rev. Jonathan D. Price, M. D. Preacher and Physician. Here is a mission house, erected chiefly at the expense of the Emperor. Dr. Judson has finished the translation of the New Testament into

Burman, a language spoken by about 18 millions of heathen. Another missionary is expected to sail for Burmah soon.

3. CHITTAGONG, a town in Arracan, 230 miles east of Calcutta. Here is a church of 70 or 80 members, conducted by the English Baptists. This is the station vacated by the death of the lamented Mr. Colman. It has not been since occupied by American missionaries, but probably will be as soon as means will allow.

II. *Mission at Ft. Wayne, (IND.)*

Commenced in 1820. This is a central point for Miamies, Ottawas, Putawatomies, and Shawnees. Rev. Isaac M'Coy commenced and superintended this mission. He was aided by several assistants till Nov. 1822, when the mission family, consisting of 50 persons, removed to a place on the river St. Josephs, 100 miles N. W. of Ft. Wayne, and called it CAREY STATION. During his stay at Ft. Wayne, Mr. M'Coy baptized several Indians, had a flourishing school, and constituted a small church. That station is now destitute.

III. *Carey Station*

On the river St. Josephs, 25 miles from Lake Michigan, commenced in 1822.—Rev. Isaac M'Coy, Superintendent and Preacher; Mr. Johnston Lykins, Assistant Missionary and Teacher; Mr. William Polke, "Teacher for the Ottawas;" Miss Fanny Goodridge, Teacher. Here

is a school of 60 native scholars. The missionaries have erected five log cabins, and are cultivating sixty acres of land.

IV. *Mission among the Cherokees.*

VALLEY TOWNS, situated on the river Hiwasee, in the S. E. part of Tennessee, commenced by Rev. Humphrey Posey in 1818.—Mr. Thomas Dawson, Steward and Superintendent of the schools; Rev. Evan Jones, Preacher; Mr. Isaac Cleaver, Farmer and Blacksmith; Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, Teachers; Mr. James Wafford, Interpreter. The missionaries cultivate 70 acres of land, have several buildings, a school at Valley Towns, limited to 50 scholars, and another school at Nottle, 16 miles distant. Several Indians have been baptized by Rev. Joseph Roberts, who is now Agent for the mission.

V. *Mission in Africa.*

One Station at Cape Mesurado, commenced in 1821, under the auspices of the American Colonization Society.—Rev. Lott Carey, and Rev. C. M. Waring (coloured men) Preachers. The latter is not under the particular direction of the Board.

VI. *Mission among the Creek Indians*

On the Chatahoochee river in Georgia, commenced in 1823. The town is named Tuchabanchee; the station, Withington Station.—Rev. Lee Compere, Superintendent and Preacher; Mr. — Simons, and Miss — Compere, Teachers.

RELIGIOUS INTELLIGENCE.

BAPTIST STATE CONVENTIONS.

The *Baptist Convention of the State of New York*, held its annual session on the 20th and 21st of October, at Elbridge. The number of delegates present was large, and the business of the Convention transacted in a manner highly satisfactory to the friends of Zion.

There had been paid into the Treasury during the past year \$705 23, and the same sum expended, leaving a balance of \$119 23, being nearly the same as last year. The Missionaries employed appeared to have laboured with zeal, faithfulness, and success. In the places where they have laboured during the past year,

there have been between 4 and 500 baptized, and principally, if not altogether, through their instrumentality. It being resolved to form a union, if practicable, with the Hamilton Missionary Society, and a meeting of the Convention and said Society being agreed upon at Fenner, on the 24th day of November last, for that purpose, it was thought best not to appoint more Missionaries until after the above meeting.

The *Maine Baptist Convention*, held its first meeting, June 23d, 1824, at Winthrop. There were present delegates from the York, Cumberland, Bowdoinham, and Lincoln Associations.—The constitution

adopted, was in all its important features, similar to that published some time since in our Magazine. An agent for the purpose of receiving funds for benevolent objects, is appointed in every Association. The annual meeting is on the fourth Wednesday of June.

The following are its officers:

President, Rev. JEREMIAH CHAPLIN, D. D.
President of Waterville College.

Corresponding Secretary, Rev. T. B. RIPLEY, of Portland.

Treasurer, Rev. AVERY BRIGGS, Professor of Languages in Wat. Col.

Clerk, Mr. JOHN HAYNES.

The next annual meeting will be held in the First Baptist Church of Nobleborough, on the 4th Wednesday of June, 1825, at 10 o'clock, A. M.

The *Baptist Convention of Vermont and its Vicinity*, held its first annual meeting at Brandon, October 27, 1824.—Delegates were present from the Woodstock, Fairfield, and Vermont Associations. The leading features of its constitution are similar to the others in New England. Members are admitted from Associations, and from benevolent societies contributing to its funds.

The following brethren were elected its officers:

President, Rev. EZRA BUTLER.

1st Vice President, Rev. AARON LEIAND.

2d Vice President, Rev. ROSWELL MEARS.

Corresponding Secretary, Rev. JOS. W. SAWYER.

Recording Secretary, Rev. JOHN R. DODGE.

Treasurer, A. FORBES, Esq.

The next annual meeting is to be held at Bethel, (Ver.) on the 3d Wednesday of October, 1825, at 10 o'clock, A. M.

The *Massachusetts Baptist Convention* was formed on Wednesday, Nov. 10th, 1824, at the Meeting House of the First Baptist Church in Boston.—Delegates were present from the Warren, Boston, Worcester, Old Colony, Westfield, and Leyden Associations. The constitution formerly published was generally adopted. The annual meeting is fixed on the 4th Wednesday of October.

The officers elected were:

President, Rev. LUCIUS BOLLES, D. D.

Vice President, Rev. STEPHEN GANO.

Corresponding Secretary, Rev. F. WAYLAND, jr.

Recording Secretary, Rev. JONATHAN GOING.

Treasurer, LEVI FARWELL, Esq.

The next annual meeting will be held at Worcester, on the 4th Wednesday of October, at 10 o'clock, A. M. Sermon by Rev. Dr. Bolles.—As the Minutes of this Convention are already in the press, we have deferred a more particular account of the Meeting till they shall have been published. It is gratifying to state, that it was peculiarly solemn, harmonious, and pleasant.

MISSIONARY ASSOCIATIONS IN CHURCHES.

The Committee on Foreign Missions have recommended the organization of Male and Female Societies in all our Baptist Churches for the purpose of supporting our Missionary Stations [among the Indians and the Burmans.] The general plan which they have suggested, will be found in the next number of the Magazine.

In the mean time, it will be gratifying to the friends of Missions to be informed, that operations in accordance with this plan have already commenced. On Monday evening, Dec. 13th, a Missionary Association was formed among the male members of the Third Baptist Society in Boston, which is made contributory to the County Auxiliary Society, already established in Boston. A Female Missionary Society has existed for some years in the same congregation, which will immediately be so modified and enlarged as to become a part of the general system recommended by the Committee. We state these facts with a sincere desire that our churches generally, may go and do likewise.

REVIVALS IN MAINE.

We have just read a very interesting Sermon preached before the Bowdoinham Association, at their late annual meeting, by Rev. Daniel Chessman, of Hallowell. The information which it contains, of the state of religion among our churches in Maine, is most encouraging. "There probably never were," says Mr. C. "so many revivals of religion in this State, at any one period, as there have been this year." There have during the past year been between 20 and 30 revivals of religion, and not less than one or two thousand souls hopefully converted. By the Minutes of the Bowdoinham Association, we observe that the churches in Litchfield, Readfield, Sidney, Bowdoin, Hallowell, Lisbon, Livermore, Jay, and Winthrop, have been favoured with the special outpourings of the Holy Spirit. The whole number added to this Association by baptism during the past year is 458.

The New-York Baptist THEOLOGICAL SEMINARY, celebrated its eleventh anniversary in the Baptist church in Mulberry street, (New-York city) on the evening of the 10th of Oct. At 7 o'clock, the Rev. John Stanford, A. M. President of the Institution, took the chair, and the services were introduced with a prayer by Rev. Charles G. Somers. The annual Report of the Board was then read by Rev. Spencer H. Cone, which was followed by an eloquent and a very appropriate address from the President, from 2 Tim. ii. 15.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." After which a collection was taken up to aid the Society in the accomplishment of its benevolent and pious endeavours.

Since the commencement of this Institution, twelve young men called of God, and licensed by their respective churches to preach the unsearchable riches of Christ to perishing sinners, have been assisted in their preparation for the sacred duties of the gospel ministry. Three students of divinity are at present supported in the Seminary at Hamilton, (N. Y.) by the funds of this Society, concerning whose walk and conversation, as well as their close and indefatigable attention to study, the Board have received the most cheering intelligence.

LONDON BAPTIST MISSIONARY SOCIETY.

From a notice of the late Annual Report of this Society, in the London Missionary Register, we learn that its receipts during the past year, were £12,153, (\$53,959) and its expenditures £11,839, of which £1408 were for the Serampore translations; £3,541 for the Missions to Continental India; £607 for the Ceylon Mission; £1243 for the Sumatra Mission; and £1706 for the Mission to Jamaica, and the remainder for the Missions to Java, Honduras, the Mosquito shore, and New Brunswick, and for students, books, widows, orphans, paper, printing, &c. The number of individuals sent out to foreign stations, has this year been greater than usual. Ten individuals, viz. five Missionaries and their wives, have sailed to their respective destinations—two to Continental India, six to Jamaica, and two to the Mosquito shore, in Central America. In addition to the sum mentioned above, as expended by the Society on the Serampore translations, the British and Foreign Bible Society granted during the past year, £2,500, (\$11,100.)

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM REV. DANIEL CHESSMAN, TO THE REV. DR. BALDWIN,
DATED

Hallowell, Oct. 27, 1824.

Rev. and dear Sir,

I HAVE long had it on my mind to give you some account of the revival of religion in this place; but with your leave, I will first give you a brief sketch of the church.

It was constituted the 14th of January, 1807, and consisted of 25 members. This number was gradually increased; but they had no meeting house, nor settled minister

for several years. During this period they had stated preaching only about two years. In 1818, Elder Morse was ordained the pastor of this church, who having continued with them about two years, was, at his own request, dismissed. During his ministry, there was a revival of religion, and several were added to the church. The whole number which had been received from the organization of the church to this period, was 110; of which 24 had been dismissed: 14 deceased; and 15 excluded: leaving 57 members still in the church.

At this period, the state of the church and society was very low and depressed; the society were scattered and almost extinct; the church discouraged; poor, and unable to support a pastor, or to have stated preaching. This was, perhaps, the most trying time, which the church had ever witnessed, since its organization. A dark and stormy cloud, seemed to hang over their prospects. It was at this critical moment, that Divine Providence gave me an opportunity of visiting them; and notwithstanding present appearances, I considered it my duty, at their request, to remain with them, at least six months.

In returning by water, with my family, I was shipwrecked in the month of December, and we narrowly escaped with our lives. This was a dark providence, but duty seemed to point to this place, and though cast on a distant shore, I immediately returned. The congregation soon increased. Even my misfortunes at sea excited the sympathy of some, whom curiosity at first attracted. So the Lord brings good out of evil.

The place of worship was a large hall, capable of holding about 400. This was generally filled, and it was soon thought advisable to attempt to erect a more convenient house of worship. It was proposed to erect one 60 feet by 50; with a projection 28 feet by 7; and a cupola, 100 feet high. The estimated expense was about \$4,500; all of which was soon subscribed, the contracts made, and some of the inside work finished before spring opened. In the course of the season, the house was completed, in a style rather more expensive than was at first contemplated, which, with the addition of an excellent bell of 1200 pounds, increased the expense to nearly \$7,000. The house was dedicated in October, and I was installed as the pastor of the church and society. About two thirds of the pews were sold for nearly enough to defray the expense; and every thing seemed to be exceedingly prosperous; and the expectations of the most sanguine realized. The society increased; and the utmost harmony prevailed during all our proceedings. To the church 21 were added; by baptism 11, by letter 9, by restoration 1. Of these, 6 were males, and 15 females; and 14 heads of families.

But in a little more than a year, a difficulty arose, in consequence of the debt, that was still due. The remainder of the pews could not be sold, without a sacrifice; and the society were unable to pay the debt. In consequence of this difficulty, many delayed payment, and this increased the debt to nearly \$3,000. The Building Committee had this burden on their shoulders, and held the house as security. They offered to sell it to a number of Unitarians, on condition of their paying the debt. The offer was accepted, and the house was transferred from the Baptist society to the Unitarians, and remained in their possession six weeks. They having obtained a minister of their sentiments, held their worship in it, during that time. The Baptist society retired to a school house: their prospects were dark; they owned a large proportion of the property in the house, which was now useless; and they were unable, under these circumstances, to build another house. We were not idle, but in our straitened circumstances, obtained subscriptions to the amount of the debt; having understood that the Unitarians were willing to relinquish it, on that condition. Probably, however, they had no expectation, that we should accomplish it; and indeed it seemed almost impossible. We succeeded, through the blessing of God on our exertions, and agreeably to their offer, the house was again transferred to the Baptist society. This event filled the hearts of many with joy. The loss of that house would not probably have been made up, in 15 or 20 years: it would have been nearly the destruction of the church and society: it being secured was a great mercy, and called for great gratitude.

During all these troubles, I felt a kind of prophetic confidence that the house would not only be restored, but that we should be blest with a revival of religion; and expressed this not only in private, but in several public meetings, many months before the event, and when there was not the least appearance of it. I felt at that time the spirit of the reformation; and the exercises of my mind led me to believe that it would come. I was supported by the promises of the gospel.

In February, 1824, the church having attended to several cases of discipline, which had long been neglected, appointed a season of public fasting and prayer, to pray for a revival of religion. At the same time, in company with one of the brethren, I visited the members of the church, to converse on the subject, and pray with each family. This had a good effect on their minds, as well as on ours. The sabbath before the fast, was a season which will not soon be forgotten; it was the first of February, and Communion day. I had an unusual degree of feeling in all the services; but at the Lord's supper, I was so

much affected, that it was with difficulty I could proceed. In the evening, a deep solemnity rested on the minds of the people, and several were awakened. The ensuing Thursday was the fast. The congregation were invited, and Christians of other denominations. The day was extremely cold, but the season was pleasant. Brother Ezra Going (a student from Waterville) attended and preached in the morning, and the meeting continued from 11 till 5 o'clock. Many attended who never fasted before. From that time it was evident that the reformation had commenced. The first instance of conversion occurred the next day in my own family, in a young person, who was struck under conviction the preceding sabbath. Inquiry meetings were attended, and instances of conversion were numerous. Meetings were held, nearly every evening, and frequently in the morning or afternoon, in private houses, for prayer and conversation with those who were anxious.

The first sabbath in April, as soon as the ice was removed from the river, the ordinance of baptism was administered, and every succeeding month till the present time. The whole number received since the work begun, is 43: by baptism 39, and by letter 4. Of these, 9 were males, and 34 females; and 20 of them heads of families. Two candidates are now received; and about 20, who have a hope, have not yet gone forward. The good work is still progressing. Within a few weeks 4 have entertained a hope; and probably 50 have still serious impressions of mind. In one family, the mother, two daughters and one son have been baptized; and another son entertains a hope. In the Congregational Society about 40 have been converted, and about 20 of them have united with that church. Several have also joined the Methodists. The whole number hopefully converted in the town, is upwards of one hundred. The church which, at my first visit consisted of only 57 members, has now one hundred and sixteen. The whole number added, since my residence here, is nearly 70; of which 50 by baptism; 13 by letter, and one restored. Of these 15 are males, and 49 females; and 34 are heads of families.

The Baptist Society are now in possession of the house, and all the debts are paid. Though they have had a hard struggle, God has crowned their toils and exertions with success. The converts have hitherto appeared well; and many of them have taken an active part in the social meetings; and family altars have in many cases been erected, by those who were heads of families. We have great reason to be thankful to the Lord for all his goodness: and we speak of it that his great name may be glorified. The three churches established a union prayer meet-

ing 12 months before the revival ; during the gracious shower, they were well attended ; and on one occasion, it was estimated that there were 800 present, and 8 ministers ; frequently the meeting houses were filled, above and below.

Yours in the bonds of the Gospel,

DANIEL CHESSMAN.

EXTRACT OF A LETTER FROM REV. JOHN L. DODGE, DATED

Manchester, Nov. 23, 1824.

Rev. and dear Sir,

THE LORD has recently poured out his Spirit upon his people in this place. Since the first of September, I have baptized twenty, and expect to baptize next Sabbath a number more. The work has progressed like the leaven in the three measures of meal, in a slow and silent manner. The subjects of it are free from enthusiasm, and appear to possess a deep sense of sin, and of sin in the heart. I preached and baptized two in Windhall last week, and shall to morrow, if the Lord will, preach and baptize again. A revival has begun in that place, and the brother who preaches to them is much engaged, and his labours are blessed.

EXTRACT OF A LETTER FROM THE REV. MOSES WATERS, TO HIS FRIEND IN BOSTON, DATED

Lowville, (N. Y.) Dec. 20, 1824.

Dear Brother,

A good work of grace commenced in Lowville and Denmark, in June last. It continued through the summer, and part of the fall very powerfully ; but in the month of October it seemed rather to subside. Christians, especially the newborn children of God, appear to stand fast in the liberty of Christ ; and within a few days past, the work appears to revive. There are several instances of recent conversion, and the cries of the wounded are again heard. Since the work commenced, we have received by baptism 101 ; between 80 and 90 have been added to the Presbyterian church in the square ; about 20 to the Presbyterian church in Denmark ; about 20 to the open communion Baptists, and a few to the Methodists. A considerable number remain who have not as yet openly put on Christ ; some of whom will probably be baptized soon. The number hopefully converted is but little short of 300 ! In view of the great things the Lord hath wrought for us as a people, we hope the language of our hearts is, Let God be magnified !

One instance in the revival reminds us particularly of the practice of the primitive disciples. A certain woman named Lydia, though not a seller of purple, yet,

as we hope, a dealer in the merchandise of wisdom, has been baptized, and her household, consisting of two sons, two daughters, and one son-in-law, who are comforted with the brethren. Another household have been baptized since the revival commenced, who are also believing in God.

EXTRACT OF A LETTER FROM THE REV. RICHARD POINDEXTER, TO HIS FRIEND IN WASHINGTON CITY, DATED

Windsor, (N. C.) Nov. 28.

Dear Brother,

In my letters which have been printed in the *Columbian Star*, I gave a short account of the revival of religion in this county ; and a description of the state of our churches, before it commenced. I shall now take some notice of the efforts employed by us, which, with the blessing of God, may have contributed to the general reformation which at present prevails among us.

In the spring of 1823, having for some time seen with regret, that all our preaching seemed as water spilt on the dry ground, which cannot be gathered ; we resolved, that we would try to attract the public attention to reading the Holy Scriptures. Hence, we constituted, in a short time after, the first Sunday School ever known in this part of our State. After the nature of the institution was explained to the people, almost every one entered into the business with avidity. Many persons of respectability offered their services, either as teachers or managers ; and if possible, the children exceeded their parents in zeal for the school. The first school contained about 40 constant readers ; but soon after, five or six others were constituted, several of which had between 60 and 70. Wherever the schools were well attended they proved a blessing in reforming the morals and manners of the people. Testaments were eagerly sought after, and both old and young sought every opportunity to peruse their sacred contents. The most of the meeting houses, where the schools were fixed, were unoccupied for public preaching, except once a month. Consequently, three Sundays in the month had, before this, been spent in idleness. To the thinking part of the community, it afforded pleasure to find that these institutions supplied the want of preaching ; and in a great degree prepared the scholars to receive the word with more promptitude. It was proposed to stop the schools as soon as the cold weather began ; but before they had entirely ended, our most glorious revival commenced.

In the present month there have been 59 baptized, making in all in this county, since the first of last January, 687.

ORDINATIONS.

On the 3d of November, a new church was constituted at Dedham, (Mass.) and Mr. SAMUEL ADLAM, called to be their pastor, was ordained. Introductory prayer by Rev. Mr. Cookson; sermon, by Rev. Mr. Wayland; ordaining prayer, by Rev. Joseph Grafton; charge, by Rev. Dr. Baldwin; right hand of fellowship, by Rev. Mr. Ballard; address to the church, by Rev. Mr. Sharp.

ORDAINED, at West-Hartland, on the 17th of Dec. Rev. ADOLPHUS FERRY, colleague pastor with the Rev. Nathaniel Gaylord. The Rev. Mr. Chapin, of Granby, (Mass.) made the introductory prayer; Rev. Mr. Beach of Winsted, preached the sermon, from 1 Cor. ix. 22; Rev. Mr. Baker, of Middle Granville, made the consecrating prayer; Rev. Mr. Gaylord, senior pastor, gave the charge; Rev. M. Linsley, of East-Hartland, gave the right hand of fellowship; Rev. Mr. Cooley, of East-Granville, gave an address to the church and people; and Rev. Mr. Harrison, of Tolland, (Conn.) made the concluding prayer.

ORDAINED, in Saxon's Village, (Ver.) on the 2d of November, the Rev. SERENO TAYLOR.—Introductory prayer, by Rev. Allen Pratt, of Westmoreland; sermon, by Rev. Phineas Cooke, of Ackworth; consecrating prayer, by Rev. Charles Brooks, of Goshen; charge, by Rev. Sylvester Sage, of Westminster; right hand of fellowship, by Rev. Mr. Smiley, of Springfield.

ORDAINED, on the 16th of Oct. Dr. LOYAL FAIRMAN, a member of the Baptist church, of Whitewater, Hamilton county, (Ohio) to the work of the ministry. Sermon, by the candidate, (before ordination) from Col. ii. 9, 10. "For in Him, dwelleth all the fulness of the Godhead bodily. And ye are complete in Him which is the head of all principality and power." Consecrating prayer, by Rev. Lewis Dewese, of Indiana; right hand of fellowship and charge, by Rev. Samuel Harris, of Indiana; concluding benediction by Rev. Moses Horneday, of Ohio.

CONTRIBUTIONS.

Amount received by the Treasurer of the Baptist Board of Foreign Missions for the United States.

1824.
Dec. 8. From Union Society of Vermont and New Hampshire, auxiliary to the Baptist Board of Foreign Missions, by A. Forbes, Esq. Treasurer, - 200,00

From Asa Billings, Treas. of Bap. Barre Association, Vermont, - 17,33
11. From Rev. S. Pisbury, of Meredith Association, N. H. - 5,00
From Rev. Samuel Churchill—contributions obtained by him, - 5,03
From Cyrus Newcomb, of Waidoboro', - 1,00
From Dexter Dickens, - 1,00
From Mr. Pool, of Gloucester, - 1,00
From Mr. Jonas Evans, - 5,00
13. From Davis Sumner, jr. being contents of a Missionary box, kept by Mrs. Austin, for Burman Mission, - 4,15
17. From York Association, by Rev. J. Roberts, Treasurer; contributed as follows, viz.
Buxton Burman Female Miss. Soc. - 4,00
Mr. Jewett, - 1,00
Contribution in the Association, - 5,75
Female Missionary Society at Saratoga Springs, for Burman Mission, by Sarah I. Wayland, Treas. - 10,45
18. From Carey Society of the First Bap. Church and society, Boston, for the education of an Indian child, to bear the name of James Manning Winchell, by Rev. F. Wayland, jr. - 20,00
From a lady of the First Bap. Church, Boston, for the Burman Mission, by Rev. F. Wayland, jr. - 5,00

HEMAN LINCOLN, Treasurer.

Amount received by the Treasurer of the Boston Baptist Foreign Mission Society, since October 1, 1824.

Oct. 13. From Female Benevolent Society, N. Yarmouth, - 23,23
"Minor do. do. - 25,26
"Benevolent Society, do. - 6,00
"Monthly Concert Collections, do. - 3,75
Nov. 1. "Collection at Monthly Prayer-Meeting at Rev. Mr. Sharp's, - 11,00
11. "Livermore Fem. Juv. Society, - 1,50
14. "Paris Female Missionary Society, - 50
"Collection at annual lecture, at Dr. Baldwin's Meeting-house, Rev. Mr. Seaman preached, - 38,30
"Danville, (Vt.) Association, by Mr. J. Clark, - 10,00
20. "Female Friend in Milton, - 7,5
Dec. 6. "Baptist Fem. Mite Society in Dedham, for Mr. McCoy, at Carey Station, - 11,38
"Collection at Monthly Prayer-meeting, Rev. Mr. Wayland's, - 13,66

JAMES LORING, Treasurer.

Mistake.—In the last Magazine, the Ten Dollars for the Burman Mission, mentioned as having been given by Mrs. Elizabeth Tucker of Templeton, should have been "Elizabeth Tucker of Gardner."

Monies received by the Treasurer of the Baptist Missionary Society of Mass.

1824.
Oct. 29. By Cash from H. H. Brown, Treasurer of Warren Association, - 94,30
"from Female Society, North Randolph, - 10,31
"Interest on Stock, U. S. - 8,00
"do. Columbian Bank, - 20,00
Nov. 4. "Sarah French, - 43
11. "Oliver Holden, interest, - 73,00
Dec. 8. "from a friend, Haverhill, - 5,00
24. "from Townsend Female Mite Society, by Rev. Jacob Drake, - 6,00
"contributions to Rev. J. Drake, - 2,00

\$219,04

E. LINCOLN, Treasurer.

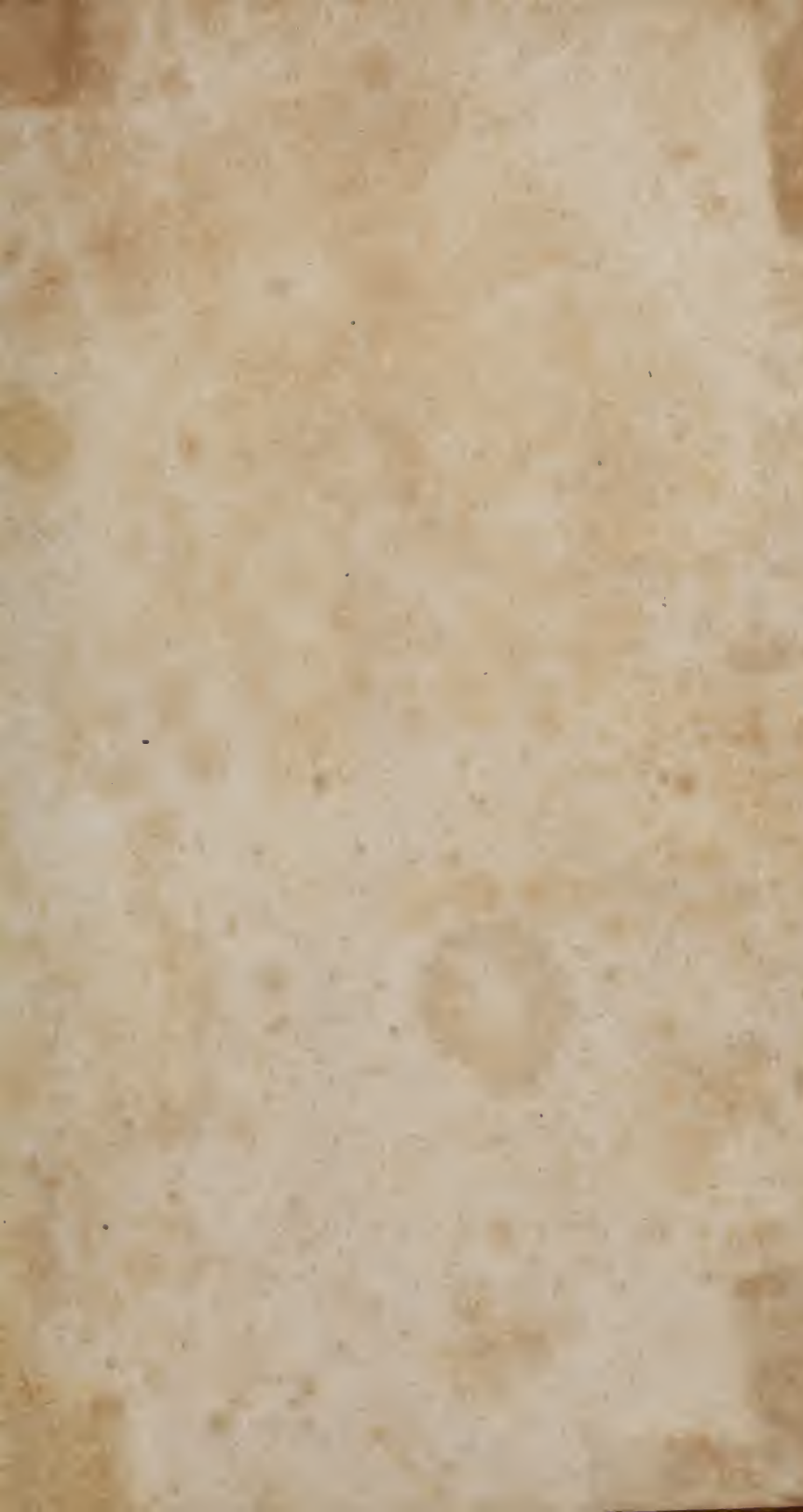


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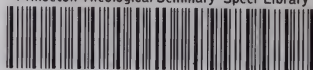
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